

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

THIS number of the Magazine should be read by many priests of the Roman Catholic Church. The honest, intelligent, upright, men among them have outgrown the doctrines of Rome, but they do not know what to do, and so they continue to officiate in the Roman Catholic Church in a perfunctory manner, some with broken hearts, while others live on from day to day in a philosophic mood taking life as it comes. All are alike ignorant of the way of salvation revealed by Almighty God in the person of Jesus Christ. To the outside world they may seem contented and happy, for such priests have great regard for appearances. But the Searcher of hearts knows how unhappy and discontented they are.

The Rev. John H. Hennes was a priest for fourteen years, and our readers can see what his spiritual condition was. And yet he was one of the best priests in the Roman Catholic Church. He was held in the highest esteem by his ecclesiastical superiors—we have in our possession Bishop Horstmann's letters to that effect—and he was loved by his congregation. But though he had never read Bun-

yan's "Pilgrim's Progress," in his efforts to obtain peace for his soul, he had the same experience as Hopeful. All who heard Mr. Hennes when he spoke at the service in Christ's Mission, Sunday evening, June 29, were impressed by the sincerity of his tone and manner as he related his experience and his total dependence on Jesus Christ for salvation. When other priests learn in this manner that without sacraments or ceremonies they can come to Christ and by faith in Him obtain pardon, peace and purity, they will rejoice at their escape from the bondage of Rome. The power of God will break the shackles that bind them in the slavery of superstition. Christ Jesus will set the captives free.

Work of Christ's Mission.

It is a great privilege to be of service in the name of Christ to a man like Mr. Hennes and the many other priests who have come to Christ's Mission. We ask our readers to pray for the work of the Mission and of this Magazine. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

Irish Sympathy for King Edward.

From the preparations made for the coronation of the King of England last month it would seem as if all the glory of the world would be brought into a focus on that occasion. But the coronation did not take place, owing to the serious illness of the King, which made an operation for appendicitis necessary. To the joy of all good people everywhere King Edward is rapidly regaining his strength. The coronation is postponed indefinitely. And so is the dispensation to the Catholics to eat meat on Friday, which the Pope had granted. As announced in the June CONVERTED CATHOLIC, the Roman Catholics in Ireland would not accept the papal dispensation. They said the Pope had outraged their feelings by asking them to make merry when the English people would glorify the King. Their Ireland would continue to be the foe of England.

But when the coronation did not take place, and the poor King was thought to be at the point of death, the kind nature of these Irish Catholics asserted itself, and they prayed for his recovery. When he was supposed to be in full health they hurled epithets at him, and threatened to mark his coronation by fasting and mourning; when he was stricken with a serious illness, they were most sympathetic. This recalls the picture of two "Whiteboys," or "Fenians," or "Leaguers" (we forget which), with guns lying in wait behind a hedge to shoot the Protestant landlord as he drives past. "He's very late, Pat," said one. "He is indeed, Mike," said the other; "I hope the poor man hasn't met with any acci-

dent." If the Irish could be delivered from Rome rule they would be the brightest and happiest people in the British Empire.

"Irish" and "Catholic" Synonymous.

A brilliant young Irishwoman in this city, Miss Margaret Blake Robinson, has taken us to task for "slurring the Irish" because we published in THE CONVERTED CATHOLIC for May the declaration of an American woman that she was ashamed of being taken for Irish and Catholic because her name was Irish and she had been brought up a Roman Catholic. She was proud of being an American, though her parents were Irish, and she no longer believed in the Roman Catholic Church. Hence she repudiated the term "Irish Catholic." But while Miss Robinson is also a converted Catholic, she is proud of her Irish birth and of the heroes of her country. She names those heroes in her letter to us, and every one of them, except Daniel O'Connell, was a Protestant! By common usage in the United States "Irish" and "Catholic" are synonymous terms. The time is coming, however, and it is not far off, when distinctively Irish names will not be classed among the Pope's followers in this country. Tens of thousands of converts from the Roman Church—millions, say Miss Elder and other Catholic writers—are scattered all over the United States, and are enrolled in the membership of the Protestant churches. Many names have been modified or transformed, as O'Donnell to Donnell, O'Connor to Connor and Conner, Hennessy to Hanecy, etc. Brosnahan is the cognomen of one of the foremost Methodist ministers in Chicago, the Rev. Dr. Brusingham.

Our critic's own name is not Irish but English, and it is a mystery how the Robinsons became Romanists. Thank God our esteemed friend has returned to the faith of her fathers. She is one of the most devoted self-sacrificing Protestant missionary workers in this city, and her ministry in the slums of Baxter street and Mulberry bend is a work of faith and labor of love. Her graphic story of such work, "Souls in Pawn," was reviewed in this Magazine some time ago.

We had no intention of "slurring the Irish," but we stated facts and we repeat, what Miss Robinson herself can confirm, that the "woes of Ireland" must be laid at the door of Rome. If the Irish could be liberated from the papal yoke of bondage and become free spiritually, England would treat that country as she does Scotland. But while Rome rules Ireland spiritually and politically it will continue to be "the most distressful country that ever yet was seen."

Good Books on Ireland.

For a thorough understanding of the condition of Ireland under Rome rule we are indebted to two Irish Catholic gentlemen whose writings have made a sensation in England. We have frequently referred to Counsellor Michael J. McCarthy's book, "Five Years in Ireland," in terms of praise, and we are happy to announce that he has now in press another volume, "Priests and People in Ireland," which brings into stronger light the religious condition of that country.

Another Catholic Irishman, Mr. Frank Hugh O'Donnell, M. A., has recently published a volume with the

title, "Ruin of Education of Ireland," which deals with the scholastic methods of the Jesuits and shows plainly how the priests in Ireland and other countries of Europe have succeeded in keeping the people in ignorance. Mr. O'Donnell, who was an Irish member of Parliament and one of Mr. Parnell's devoted friends, proves from the writings of the Jesuits that it is laudable for Roman Catholics, "a sign of perfection," to kill heretics. In pp. 173-4 he quotes from the most learned Jesuit of the present day, Father Marianus de Luca, S. J., the canonist and theologian of the Gregorian University of the Vatican, and puts his statements in the form of syllogisms as follows:

A perfect Society has the right of using the sword, *jus gladii*; the Catholic Church is not only perfect but most perfect, *perfectissima*; therefore, the Catholic Church has the right to kill heretics.

Again:

Civil Society, *Societas Civilis*, has the right of killing for self-preservation; the Catholic Church is far more important than any Civil Society; therefore, the Catholic Church has a better right to kill than any Civil Society, *Graviore etiam jure valet pro Ecclesia*.

And here is another syllogism from this learned and pious Jesuit:

Outlaws may be lawfully killed by anybody who meets them, *omnibus potestas eos impune occidenāi*; the Catholic Church may declare heretics to be outlaws; therefore, heretics may be lawfully killed by anybody who meets them.

Regarding education in convent schools, Mr. O'Donnell says, "The root of the thriftless Irish home is in the Nun School, just as the root of Irish national ignorance is in the clericalized monopoly of all education. The female clericalism like the male clericalism, starves the brains of

the laity by bad education, and forbids their employment (in responsible positions) when they survive the starvation."

We commend these books of Irish Catholics to American readers. Surely there is hope for Ireland when men of character and standing can write such works and defy the thunders of the Vatican, and the clerical boycott which has caused terror to many so-called Protestants. Poor Father Edward McGlynn used to prophecy that the doom of Rome was sealed when the Irish Catholics turned against that cruel Church.

Let the Pope Read the Bible.

If the Pope would study the Bible to learn what God says and command his followers to read it and heed its teaching the Church of Rome would not be entangled in alliances that bring disaster upon its plans and schemes to subjugate the whole world to its rule. Leo XIII. is continually complaining that everything in the world is going against him and his Church. The Protestant nations are progressing and the members of Protestant churches like Mr. J. Pierpont Morgan, Mr. John D. Rockefeller and hundreds of others are the leaders of thought, of finance, of commerce, and of all the forces that rule the world. The United States, England and Germany, Protestant countries, are in the van in the march of progress, while Roman Catholic nations are declining and will be soon in the rear, and the people of those countries are "hewers of wood and drawers of water." Leo scolds and reviles the Protestants, who he thinks are all Free Masons, and there is no hope for his Church until they are exter-

minated. If he would read the book of Job he would learn that it is said (5, 2), "Wrath killeth the foolish man;" and in Ps. 76, 10, "The wrath of man shall praise the Lord;" and in Proverbs 27, 4, "Wrath is cruel, and anger outrageous;" and that Paul says in Ephesians 4, 26, "Let not the sun go down upon your wrath;" and in I Thess. 5, 9, "God hath not appointed us to wrath;" and James, the brother of our Lord, tells us to be "slow to speak, slow to wrath." If the Pope and his followers would read the Bible they would learn what God says in Proverbs 15, 1, "A soft answer turneth away wrath."

Catholic Miners Angry, Like the Pope.

The great coal strike in Pennsylvania was begun in wrath. Nineteenths of the miners are Roman Catholics, as are their leaders, Mitchell, Doyle, O'Brien, while the operators or owners of the mines are prosperous Protestants. By the increased price of coal the latter will benefit by the strike; there was a large stock on hand; while the men who do the rough work will suffer. The Protestant churches do not feel the effect of the strike, but the priests are on the verge of starvation, like their people. There is no money for masses or for the souls in purgatory or for indulgences of any kind; and as for Peter's Pence, that is, money for the Pope himself, that is out of the question; he will have to wait for better times.

And so secret instructions have come from Rome to end the strike as soon as possible, on any terms, as the "holy father" in Rome and his priests in America are in danger of starvation.

A despatch from Scranton, Pa., June 29, said: "At the Olyphant Catholic Church this morning a striker arose in the congregation, and declaring that a 'scab' workman was present, asked all fair men to quit the services. The striker left the edifice and sixty union men followed him."

Nearly all those striking miners are good Catholics, but they committed a "mortal" sin by not hearing mass on Sunday. Like the Pope they yielded to angry passions.

Rome in Politics.

The New York *Herald*, June 21, said the Pope would appoint Bishop Farley to the archbishopric of New York in succession to the late Dr. Corrigan, on the approval of Cardinal Gibbons, "unless some special and important political reason intervened to have the vacancy filled by some other prelate."

What is this? Political reasons rather than spiritual considerations to govern the action of the Pope in the appointment of a bishop of New York! Does he want Tammany back in power? During Archbishop Corrigan's incumbency the Roman Catholic Church and Tammany Hall were partners in sharing the spoils of the municipal offices, for nine-tenths of the Tammanyites were "good Catholics." When they were left out in the cold at the last election they sorrowfully told the priests the partnership must terminate; there was no more "graft." Could that have anything to do with Archbishop Corrigan's death? Forbid the thought! But the Pope should write to the *Herald* denying the insinuation.

Cuba a Republic.

Last May a new Republic was born and a Republican form of government established in Cuba, the United States surrendering all claims to sovereignty, and the American troops withdrawing from the island. President Palma is a wise and good man, and if he will make the priests keep quiet, as President Diaz does in Mexico, there is a bright future for Cuba.

Rome Never Changes—for the Better.

It is the boast of the Roman Catholic Church that it never changes—*semper eadem*—always the same. As all boasting is an exaggerated statement that hovers on the borderland of inaccuracy and often settles there, this claim of the Papal Church is not true. From time to time the Church of Rome has made additions to its body of dogma, such as the Immaculate Conception of the Virgin Mary in 1854 and the Infallibility of the Pope in 1870, and many minor decrees that were unknown before. Fifty years ago a person could be a "good Catholic" without believing these things, but now no one could receive absolution from the most learned bishop or the most ignorant priest if there should be any doubt about these doctrines. People who are intelligent in other respects will protest to their Protestant friends against this statement of facts. But it is true nevertheless, and there is an easy way of proving it. We submit this test to our Roman Catholic friends: Ask any priest this question personally or in writing:

"If I go to confession to you and tell you that I do not believe in the

infallibility of the Pope—every Pope, including Alexander VI. and Leo XIII—will you give me absolution?"

The priest must answer, "No, I cannot. You must believe that or you will die in your sins and be lost."

Let our Catholic friend persist and entreat—"Please give me absolution for my sins against God—I have broken the commandments and confessed to you; I have told you everything, and I am heartily sorry for my transgressions. Please give me absolution for these sins, and let Papal infallibility go; I don't care about it one way or the other."

The priest may not care about it either, but he must tell the penitent: "I cannot give you absolution unless you believe all the doctrines of the Church, and as the infallibility of the Pope is one of them, and the latest, you must believe that or your soul will be lost." And the Roman Catholic retires from the confession unabsolved. So with all and every doctrine of the Church of Rome.

It never changes for the better. All through the history of the Church it has condemned, vilified and slandered every priest who has renounced its superstitions. It burned Savonarola and Huss, and, if it could, would have killed Martin Luther and John Knox and every one of the priests who had renounced the religion of the Pope to embrace the religion of Christ. The ex-abbé, M. Combes, the present Prime Minister of France, and the Rev. John H. Hennes, the latest priest who has been converted in Christ's Mission, would not have escaped if Rome had the power of former days. Thank God it has not.

THE TRUE CHURCH.

A Question and an Answer.

BY REV. F. WATRY.

An intelligent Catholic lady once asked me if I really believed that the Congregational church of which I am now a member and a minister were the true church, or if I still believed without confessing it that the Roman Catholic Church was the true one.

What reason could she have had for asking that question? She was not seeking information. She entertained no doubts as to the things that her church taught her. She positively declared that she had nothing to learn, that her church taught her the truth, the whole truth, and nothing but the truth.

Why then did she ask that question? She evidently considered her question a poser, and that it would make very little difference which horn of the dilemma I would take, my answer would prove me a hypocrite, a fool or a knave. There was a triumphant expression in her face like that of one who is absolutely sure of his game. And it seemed a real pity to disappoint her. My answer was this:

"Madame, I believe that neither the Congregational nor the Catholic, nor any other church is the true church, but that every church is a true church in so far, and only in so far, as it has and teaches truth."

This evidently bewildered her. It was so different from what she had expected. The expression of her countenance changed in an instant.

"I do not understand you," she said. "I wish you would explain what you mean."

I did so, and the explanation seemed to satisfy her. It may perhaps satisfy someone else, and that is why it is here repeated.

"First of all," said I, "we must agree as to the meaning of the words we are using. So long as we use the words church and truth, and mean thereby a dozen different things we cannot understand each other. I make a distinction between Truth and truths, and between Church and churches.

"The Church I believe to be composed of the redeemed of every age, of every nation, of every name, and of no name. Its membership is scattered over the whole world and over all time, past, present and future. This is to me the true Catholic or Universal Church. What we usually call church is only one of many churches, an association of people whose ideas and views are alike, or at least similar. Hence the superiority of one church over another is not established by the number of its adherents, nor by its age, nor by any outward circumstance. That is the truest and best church which has the largest insight into spiritual things, and so is able to give more because it has more.

"As to Truth, in the fullest sense of the term, it is simply unspeakable arrogance on the part of any man, or any body of men, to pretend to know the Truth. God alone knows the Truth. Paul did not pretend to know the Truth. He writes: 'We know in part, and we prophesy in part.' And again: 'Now I know in part.' Jesus Himself confessed that His knowledge had its limitations: 'Of that day and that hour knoweth no man, no, not even the angels which

are in heaven, neither the Son, but the Father.' (See Mat. 24:36, and Mark 13:32). All that any one can know, or is expected to know, under present conditions, is not the Truth in all its fulness, but rather certain truths, or even only certain parts of certain truths—enough for present needs.

"It follows from this, to me at least, that no church has a right to call itself the true church, implying thereby that other churches are not true. The more one studies the different churches, or organizations, the more evident it seems that each one emphasizes one certain truth, or part of the truth, if you wish, which seems to be put into the background by others or perhaps not seen at all. If we could all see the same truth in the same manner, there would be only one church or organization. But so long as we cannot see things alike, and insist upon it that we are right and others are wrong, we must go on as we are now doing.

"Every church, to my mind, is a true church in so far as it has and teaches truth and is constantly reaching out after a larger measure of truth, and it is a false church in so far as it maintains and teaches error. The test of a church is, therefore, not from without but from within."

A Business Man's Experience.

I never fully realized the significance of the Sacrifice of Calvary for me personally until a little child, one of my own dear ones, lay suffering on her death bed and she uttered the following words in German, half an hour before she departed: "Ich will heim, Ich will heim—I want to go home." Her grandmother, who sat by her

bedside, said to her: "Frances, du bist ja heim—You are at home." And the child said: "Nein, Ich will heim in dem himmel—No, I wish to go home to heaven." These words she spoke in German. The last words she uttered, a few minutes before she passed away, were spoken in English—"There is Jesus."

I was standing by her bedside while she spoke and until her spirit took its flight, and no person had suggested to her the words she used. It seemed to me then, and I think so still, that she could not have spoken thus if the Holy Spirit had not inspired her.

From that time forth I have derived great comfort from the child's words, and from the verse, "Where two or three are gathered together in My name, there am I in the midst of them." Often when I am at the prayer meeting or kneeling at my bedside, it seems as if the Saviour were very near and I could almost touch Him. However that may be, I am confident He is with and near me always, according to His promise to His people, and that He will continue with me until he calls me home to the house of many mansions, where I shall be with Him and my dear Frances forever. H. H. D.

Work in Central America.

The Central American Mission has a most interesting history in doing a quiet work for the Lord that is being much blessed. It is now incorporated under the laws of Texas, having its American central office at Paris, Texas, where all communications will receive prompt attention.

Rev. Luther Rees is chairman and D. H. Scott treasurer, both of Paris,

Texas, and Dr. C. I. Scofield, of East Northfield, Mass., is secretary. These, with E. M. Powell, of Dallas, Texas, constitute the Home Council. The work of the mission is carried on by these gentlemen without financial remuneration, and there is no expense in distributing funds sent in for this work except about \$40 per quarter for printing the "Central American Bulletin"—a bright little quarterly giving an account of the work, published at Paris, Texas, at a subscription of twenty cents per year—and a small amount for stationery. The mission is strictly undenominational, evangelical and evangelistic, and is conducted in entire dependance upon the Lord for both means and missionaries, as neither is ever solicited from man. There are now thirty missionaries on the field, in Costa Rica, Guatemala, Honduras, Nicaragua, and Salvador, and every need has been supplied thus far. Work has been started in each of these five Republics of Central America, and churches organized under the New Testament plan. But as in all Roman Catholic countries, the heathenism is in the blackness of darkness, and growing deeper year by year. Priestly domination is supreme, and this devoted band of missionaries suffers persecution far worse than those in the deepest wilds of Central Africa, except that the bishops and priests fear to kill the missionaries on account of the United States Government. But with all the idolatry of the people, with its consequent sin and degradation upon their lives, and all the bitter persecutions of the missionaries and their converts, the work under God is prospering, and many are coming out of darkness into light.

Admiral Dewey's Testimony.

The Church of Rome tried very hard to get Admiral Dewey into its clutches when he was married by a Roman Catholic priest in Washington a few years ago. But the Admiral and his wife are now members of the Protestant Episcopal Church.

Last month, the Admiral in his testimony before the Senate Committee on Philippine Affairs in session at Washington, repeated his declaration of faith that Almighty God had given us the victory over Spain in the recent war. Senator Beveridge, who questioned Admiral Dewey, reminded him of a visit he had paid the Admiral on the flagship Olympia, in the harbor of Manila, and asked him if he remembered a conversation between them when, while they were looking out from the deck, the Admiral had said, referring to the success of the American arms, that "he couldn't help thinking that it was all due to a higher power than ours."

"I do," replied the Admiral. "I remember that I said that, and it is my opinion now."

Admiral Dewey captured and destroyed the Spanish ships, and the Church of Rome would have destroyed him if it had captured him in its net. His faith in God saved him. If the weak Protestants who "go over" to Rome would look to Almighty God for guidance, their souls would not be shipwrecked in the seas of superstition wherein the "bark of Peter" floats.

Governor Taft in Rome.

The press dispatches about Governor Taft's mission to Rome for the purchase of the friars' lands in the

Philippines are very indefinite. As the negotiations will include the expenditure of several millions by our Government for the purchase of the lands, and the separation of Church and State, freedom of worship for all Filipinos, non-interference with the public school system, already established, and, most important of all in the eyes of the Vatican authorities, the expulsion of the friars, much diplomacy and tact will be required to bring these involved questions to a successful issue. But we have the best of reasons for stating that Governor Taft will be found true to American principles, and in the end the people of the United States will be proud of him. A good precedent will be established when the monks are driven out by the United States Government. By and by we may be able to get at the Jesuits in our own country and expel them also, as European countries have done. There must be a beginning to every good work, and that which takes place in the Philippines can be extended if the Jesuits will not learn to behave themselves.

Priestly Rule in Spain.

A private letter received not long ago from Spain, referring to the craft, deceits and tyranny of the Church (the priests), says: "It is the bishop and his priests who 'rob the poor;' they take all they can wring out of them, and give them so much 'religion' as they can pay for. So long as they can teach cruelty, bigotry and superstition they have their remorseless grip upon the people. Should they teach mercy, justice and honesty, and promote intelligence, they would have no dupes to drive like sheep or squeeze like a lemon. The Spanish peasantry are very poor and pitifully ignorant; but few can read, and the bull fight and other brutal sports keep them cruel and even barbarous. But the priests are numerous and wealthy and are the real cause of Spanish degradation."

REASONS FOR LEAVING THE CHURCH OF ROME.

[An address delivered in the chapel of Christ's Mission, New York, Sunday evening, June 29, 1902.]

BY REV. JOHN H. HENNES.

My Dear Christian Friends:—It affords me great pleasure to be here among you to-night to testify unto the truth and praise the Lord Jesus Christ, who has heard my humble prayer and has led me out of spiritual darkness into the light of the gospel.

I have been a priest of the Roman Catholic Church for over fourteen years, and during that time I have worked faithfully for that church and have earned the good will and the esteem of my ecclesiastical superiors, as well as of the people among whom I have lived and labored.

But, strange as it may seem, what I tried to give to others, i. e., peace of mind and soul, I could not find for myself in that church. For years I prayed for that peace and tranquility of mind and heart without which there is no real happiness. Fearing that my sins and disobedience to the will of God might be the cause of my unhappy condition, I prayed much for more light in order to be able to see the will of God more clearly and consequently to live up to it more perfectly; but the light I was longing for seemed to have fled away from me. Everything seemed to grow darker and darker before my spiritual eye and I began to think that the Lord had forsaken me. That thought caused me great anxiety and fear, and with a troubled mind and contrite heart, I fell down on my knees in my study, praying more fervently than ever before, begging the Lord to forgive me my sins and to make known

to me His will, saying with the Prophet: "*Loquere, Domine, quia audit servus tuus,*" "Speak, O Lord, for thy servant heareth."

After that sincere prayer, mingled with tears of sorrow for my sins, I felt calm, consoled and strong. The Lord had evidently heard my prayer; for, listen what happened.

That very same day about 3 o'clock in the afternoon a woman who had done some work for me in my church brought me a pamphlet—it was a copy of the CONVERTED CATHOLIC—saying: "Father Hennes, here is a book, which was sent to me by some unknown friend from Canton. I have read a little in the book, but I don't understand it; it seems to be some kind of a bad book, but I don't know, and I give it to you and if you can make use of it, you can keep it; if not, burn it or destroy it." "Well, I took the Magazine, thanked the woman and told her that I would read it to see what it was about.

I need not tell you that I did not lose any time and commenced to read it at once. I read and read it again and again, and as I kept on reading, the scales fell from my eyes and a heavenly light, for which I had been praying so ardently, enlightened my mind and filled my heart with sweet consolation. That very night I wrote a letter to the good Dr. O'Connor, who has since become my best friend, asking him to send me a few copies of his admirable Magazine, which he did.

Again I commenced to read and by the time I had read three or four copies from cover to cover, I had come to the turning-point in my life. Again I wrote to Dr. O'Connor, asking him for an interview. He answered immediately, saying, "Come at once; I shall be glad to see you." Having obtained from my Bishop the necessary permission for a three weeks' absence from my parish, I started at once for New York, where I was heartily welcomed by Dr. James A. O'Connor, the pastor of this Mission.

After a few conferences and earnest prayer with him, the heavenly light was stronger and shone more brilliantly than ever before, and I commenced to see more clearly that, although I always wished and desired to belong to Christ and to serve Him faithfully, I did not belong to Him and did not serve Him as He wished me to serve Him. In one word: I saw clearly that I was on the wrong road and that, if I would continue on that road, it would lead me to destruction.

Consequently I resolved firmly to listen to the Lord calling me, and to follow His sweet voice, cost what it may. I therefore went back to Ohio to wind up my temporal affairs and to send my resignation to the Bishop, who, by the way, had always treated me very kindly and had been a dear friend to me. You know that in the Catholic church, the priest is not chosen by the people, but appointed by the Bishop, and the Bishop by the Pope, and the Pope—well, he says he is infallible. It was, therefore, a matter of courtesy to resign my position into the hands of the man from whom I had received it. Last Sunday I bid

my parishioners farewell, and thanking them for the kindness they had always shown me, I left.

I need not tell you that my leave-taking was a painful scene, for the people among whom I had lived and labored were so attached to me and loved me so dearly that it seemed impossible to them that I should leave them. But thanks be to the Lord, who gave me strength enough to overcome my feelings and leave all my friends in Ohio to follow Him and walk in a new path which He would point out to me.

But, no doubt, you wish me to give you some more specific reasons why I left the Church of Rome, besides those that I have given you already. Some may perhaps feel inclined to ask me: What trouble did you have that caused you to leave the Roman Catholic Church?

My answer is: That I had no trouble of any kind or with anybody. I was not given to drinking or any other bad habits that might have caused me any trouble. My standing with my Bishop and the people entrusted to my care, was of the best, and my character as a priest without stain. The only trouble I had, was with my own heart; I did not find any satisfaction in the Church of Rome and I was without that peace of mind and repose, which is essential to the spiritual welfare of any human being. I saw nothing in the system of the Church of Rome but vain ceremonies which leave the soul empty and do not satisfy the longing of the heart.

But you wish to hear more specific reasons that could justify the step I have taken. Here they are:

1. In the first place I firmly believe

that all the ceremonies and practices of the Church of Rome, such as the Sacraments and the so-called Sacramentals, i. e., holy water, rosaries, scapulars, relics, and the cult of Mary and the saints are not sources of grace and were not intended by Christ as such; they are innovations of later ages; there is no warrant for the use of those things in the Scripture.

2. I do not believe in the Apostolic succession from Peter to Leo XIII. There cannot be found a single word in the Holy Bible that Peter passed a single hour in Rome.

3. I do not believe in the dogma of the infallibility of the Pope, for the Scriptures say: "Omnis homo mendax—Every man is liable to make mistakes.—All men are liars."

4. I do not believe in auricular confession and the power of the priest to forgive sins as a mediator between God and man; for in 1 Tim. 2-5, St. Paul says: "There is only one God and one mediator between God and man, the man Christ Jesus."

5. I do not believe in our own good works of mortification and penance, such as fasting, scourging, etc., as having any value before God: for those works of ours are derogatory to the sufferings of Christ, who has made more than ample satisfaction for the sins of the whole world. Yes, my dear friends, since I have rejected the belief in the value of our own works, I have conceived in my mind a much higher and more exalted idea of the great value of the sacrifice of the cross. I look upon myself now as a mere nothing, and upon Christ and His bloody sacrifice as my only hope for the salvation of my soul.

6. I reject the doctrine of Transub-

stantiation, or as it is called, the Mass. No man can offer Christ in sacrifice. He offered Himself once for all. And I reject indulgences, purgatory, prayers for the dead and to the dead. But I want the prayers of all living saints, the people of God everywhere in all churches, of every denomination.

I could give you many more reasons why I left the Church of Rome; but time is too short to speak longer and I believe that the reasons already given are sufficient.

As to myself, I am, as I have already said, a mere nothing and my conversion to Christ and to the Christian life is not my work, but the work of my Saviour, who in Holy Writ, says as beautifully as truly: "Non vos me elegistis, sed ego elegi vos—ut eatis et fructum afferatis," "Not you have chosen me, but I have chosen you, that you may go and bear fruit."

As to the future, I believe that God, who has so graciously called me, will lead and direct me in the way of righteousness. From my childhood's happy days to this moment it has always been my earnest and sincere desire to serve God by working for the salvation of souls, and if it is the will of God, I shall continue in the ministry of the gospel to help others to come to Christ.

For this purpose I shall, if it is the will of God, devote myself to the noble work of preaching the glad tidings of the gospel. And in order to be able to do so, I ask you to-night to remember me in your prayers, asking the Lord in my behalf, to give me the spirit and zeal of an Apostle and an undying love for souls, that they may be saved and brought home to their

Father's house. Pray also that God may give me the grace of perseverance and strength to overcome all obstacles and if necessary to lay down my life for Him and His cause.

To my old friends in the Roman Catholic Church I would say that the change which has come into my life, while it has brought me nearer to God and nearer to my Saviour, it has also enlarged my heart with love towards them and towards all mankind. St. Paul said in his Epistle to the Romans, "My heart's desire and prayer to God for Israel (that is his own people from whom he had come), is that they might be saved." And so I say for my Catholic brethren. I want them to know Christ as their Saviour, as I know Him now after those years of weary waiting and anxious looking for the truth. Jesus Christ as the Son of God has all power in heaven and on earth to save all who will come to Him, and so I confidently place my soul's salvation in His hands.

And I pray God that all who hear me may do the same. He is the only way, the truth and the life. "Come unto Me," He says, "all who are weary and heavy-laden, and I will give you rest." May God grant us all the grace to come to Him. Amen.

Letter of Resignation to Bishop Horstmann, of Cleveland.

ST. CLEMENT'S ROMAN CATHOLIC
CHURCH, NAVARRE, OHIO.

June 23, 1902.

Right Rev. and Dear Bishop:—

You will be pained by the contents of this letter, and it is with pain and a broken heart that I write it.

Since my appointment as pastor of St. Clement's Church, I have discharged all the duties faithfully and conscientiously, so as to meet your approval and the favor of the people to whom I have ministered as a priest. The confidence and good will you have ever shown me, as well as the esteem and affection of the people among whom I have lived and labored, give me the assurance that I have not abused the trust reposed in me.

My standing, therefore, being of the best, and my character as a priest without a stain, I confidently ask to be relieved from the duties as pastor of this congregation, and request you to send another priest to take my place as pastor of St. Clement's Church. My reasons for taking this step, the most momentous in the life of any man who has been a priest of the Roman Catholic Church, are that the conviction has been growing upon me that the doctrines and practices of the Church of Rome are perversions of the religion of Christ, and as I wish to serve God according to the Gospel of Christ, I can no longer continue to officiate as a priest. Later I hope to specify those reasons.

I believe firmly in Christianity, but I have lost faith in the Roman Catholic Church as the exponent of Christianity, and that loss is so complete that I cannot remain where I am. My faith in God my heavenly Father, and in Jesus Christ my Saviour is stronger and clearer because I have taken this step.

As to the future, I believe God will lead and direct me in the way of righteousness. Kind friends whom I have consulted have come to my aid at this crisis in my life, and by their advice

I shall devote some time to study, meditation and prayer to learn the way of God more perfectly. I shall leave Navarre to-day, June 23, and I shall depart in love and peace with everybody.

At a meeting of the councilmen of the church, Sunday, June 22, the account books were examined and found correct, and everything else is in perfect order.

Thanking you for all past favors, I remain your humble servant,

JOHN H. HENNES.

PRIEST LEAVES CHURCH.

Rev. John H. Hennes, of Cleveland, Becomes a Convert to Protestantism Through the Teachings of the Rev. J. A. O'Connor.

Under the above heading the *New York Mail and Express*, June 30, 1902, had the following report of the services in Christ's Mission:

"Rev. John H. Hennes, a Roman Catholic priest, of the diocese of Cleveland, Ohio, delivered an address at the evangelistic meeting in Christ's Mission, 142 West Twenty-first street, last evening, in which he announced that he had withdrawn from the Roman Catholic Church. On Sunday, June 22, he bade farewell to his parishioners in Navarre, Ohio, and the next day he sent his resignation to the Rev. Dr. Horstmann, the Roman Catholic bishop of Cleveland.

"Mr. Hennes came to New York June 25, and has been the guest of Rev. James A. O'Connor, the pastor of Christ's Mission, who formerly was a Roman Catholic priest, but for the last twenty-three years has been a Protestant minister and evangelist in this city. Mr. O'Connor is also the

editor of a monthly magazine, the *CONVERTED CATHOLIC*, and it was a copy of this publication, coming into the hands of the Rev. Mr. Hennes, that led to a correspondence with Mr. O'Connor, which resulted in a visit by the former to this city, and ultimately to his resignation from the Roman Catholic Church.

"Last evening Mr. Hennes explained at length the reasons that induced him to take this step. He said he had lost faith in the distinctive doctrines of the Church of Rome, and could not conscientiously remain longer in that church.

"Mr. Hennes will be the guest of Mr. O'Connor at Christ's Mission, and later they will attend the Bible conference and other religious exercises at Northfield, Mass. Mr. Hennes is in the prime of life, a man of fine appearance and scholarly attainments."

The *Tribune*, the *Herald* and other papers also published accounts of the conversion of Mr. Hennes, and printed extracts from the letter of resignation which he sent to Bishop Horstmann. All expressed pleasure at the Christian tone, the courtesy and strength of his letter and the address he delivered at Christ's Mission. Doubtless the reporters were surprised that a priest could be a gentleman.

Circulate the Magazine.

If we had one thousand dollars we could use it in circulating *THE CONVERTED CATHOLIC* among priests and other Catholics. Every Christian who reads this number will say, such a publication would do them good. It will do good to everybody, Protestant or Catholic. It has done good in the past, and please God, its best days are yet to come.

CHRIST OUR ONLY PRIEST.

BY P. H. C.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

S EARCH the New Testament from beginning to end and you will find that not only are the functions of the priesthood abolished, but that the name "priest" is carefully excluded from the Christian ministry.

St. Paul says: "When Christ ascended up on high, he led captivity captive and gave gifts unto men. * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." Eph. iv., 8-11.—He thus assigned officers for the whole work of his Church, but he gave no priest, nor is there in the Acts of the Apostles the slightest hint of a priest in the Church.

They followed the directions of their Master.

The Epistle to the Hebrews is anonymous, but is almost universally attributed to St. Paul. No book in the Bible carries in itself higher evidences of inspiration than that epistle. It deals with the priesthood of Christ as the sum and substance of the prophecies. It deals with the deep things of God, and its language, while plain enough for the wayfaring man, rises in its august simplicity until it penetrates the very Holy of Holies. It would seem that no ordinarily intelligent man of honest mind can rise from the study of that epistle without being convinced that any sacrifice other than that which Christ made

and "finished" on the cross "once for all," is anti-Christian.

While the whole epistle elucidates the subject I can only cite here a few texts which positively forbid any repetition or continuance of the sacrifice made by Christ on Calvary, either in heaven or on earth.

The writer contrasts the two covenants and the two priesthoods: "Those priests (under the first covenant) were made without an oath; but this (Christ) with an oath by him who said unto him, the Lord swore, and will not repent, Thou art a priest for ever after the order of Melchisedec. By so much was Jesus made the surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood; wherefore he is able also to save to the uttermost, them that come to God by him, seeing that he ever liveth to make intercession for us. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's. For this he did once when he offered up himself. For the law maketh men high priests which have infirmities, but the word of the oath maketh the Son who is consecrated forevermore." (Heb. vii., 21-28.)

Again: "For Christ is not entered into the holy places made with hands but into heaven itself, there to appear in the presence of God for us. Nor

yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto all men once to die, but after this, the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 11: 12, 26-28. Yet again, "By the which will (the will of God) we are sanctified by the offering of the body of Christ once for all. And every priest (of the first covenant) standeth daily ministering and offering oftentimes the same sacrifices which can never take away sin. But this man when he had offered one sacrifice for sin forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool, for by one offering hath he perfected forever them that are sanctified." Heb. x., 11-14.)

Add to the foregoing passages, the most important words of which I have ventured to italicize, the last words of Christ, as recorded by John: "When therefore Jesus had received the vinegar, he said, it is finished, and bowed his head and gave up the ghost;" thus repudiating any pretended continuance of that sacrifice which should ever be made. Yet notwithstanding this emphatic declaration of Christ himself some theologians of Rome and her imitators claim that the daily mass is a continuation of the sacrifice on Calvary.

The apostle has emphasized the fact that His offering was once, and that

it can neither be repeated, not only by repeating the once six times but by finally placing it in the same category with death in man. "As it is appointed unto men, once to die, but after this, the judgment; so Christ was once offered to bear the sins of many."

Look farther into the Acts of the Apostles to whom Christ promised that he would send the Holy Ghost who should bring all things to their remembrance whatsoever he had said unto them. He had empowered them to open and shut the Kingdom of Heaven. How did they do it? By preaching the Gospel—laying down the terms on which Christ offers salvation. Did they ever assume priestly functions and pretend to offer up Christ? Never! they "broke bread" from house to house, making the memorial of his death which he had commanded, and the name priest was utterly excluded from the ministry of the Church, until Cyprian, a converted heathen, brought it in late in the third century, and the Church corrupted by the influx of multitudes of heathen on its being made the religion of the empire in the fourth century, gradually adopted it. We have now seen that the mass, the eucharistic sacrifice, or any assumed sacrifice by whatever name it may be called, is not only not taught in Holy Scripture, but is utterly repugnant to its teaching. To one who believes that the Bible is the word of God, the dogma as well as its practice is an amazingly foolhardy defiance of that Word. The Apostle having clearly shown that there is "no more offering for sin," proceeds to indicate one fact: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, His flesh, and having a high priest over the House of God, let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience," and our bodies washed with pure water.

The Methods of Thomas Aquinas.

Judged by the standard of the thirteenth century Thomas Aquinas was the peer of all scholastics. His *Summa Theologica*, or at least, the part of it which he completed, is singularly devoid of the ridiculous theses which abound in the works of his immediate predecessors and contemporaries. He did much to raise the theological level, by excluding the most obvious childish questions from his text-book of theology.

He did not attempt to exclude scholastic hair-splitting. He was an expert in this regard. He divided each theme into a great number of parts and each part of a theme into a number of "questions." His system is peculiar, and unfamiliar to the modern mind. All his treatises are built on one plan; they are based on a question. When treating of any theme, he begins by asking "An sit?" "whether it is thus." The next stage begins invariably by the words "videtur quod," "it seems that," and three or four objections or difficulties follow; these are usually stated in syllogistic form or in a garbled quotation from some ancient writer, and authentic and spurious quotations are treated alike, the sense of historical criticism being altogether undeveloped. The objections are followed by a short paragraph beginning invariably "Sed contra est," "but against this," is a text of Scripture, a quotation from a prominent Church doctor, or a scholastic reason, as the case may be. This is equivalent to a statement of the real thesis, and is followed by a brief proof. The "question" is concluded by reference to the objections alluded to above.

"Ad primum," "ad secundum," etc. "In regard to the first," "to the second," etc., a few words of refutation are added, according to the number of difficulties presented.

This is the invariable plan.

A modernized example will make this Thomistic mode of procedure clear. Suppose the Roman thesis, "Anglican Orders are invalid." Thomas Aquinas would treat this question as follows:

Question: Whether Anglican Orders are valid?

I. Videtur, it seems they are valid because they are the orders of a branch of the universal Church.

II. Videtur, it seems they are valid because they are conferred by the imposition of hands.

III. Videtur, it seems they are valid because the apostolic succession was never broken, and the subsequent heresies of the Anglican Church do not vitiate the orders, as St. Augustine says "the baptism conferred by heretics is valid."

Sed contra est, but against this, is what Leo XIII decided in his bull saying:

The validity of orders depends on the right intention and on the unbroken succession of the episcopacy. But in the Anglican Communion both are lacking. Therefore they have no valid orders. The intention is lacking because they deny the essentials of orders, the sacrificial character of the priesthood. The succession is not unbroken, as their bishops were not consecrated by a bishop in due manner.

"Ad primum," concerning the first difficulty, the Anglican Communion is no branch of the universal church, but a heretical sect.

Ad secundum, the imposition of hands is of no avail, as the proper intention is lacking.

Ad tertium, provided before above. (That is, the answer is found in preceding part of the article.)

This is an example of the mode of theological treatise as used by Thomas Aquinas. Each article of this sort has been declared the equivalent of a miracle. It is a marvel beyond doubt; but it takes a thorough grounding in Roman lore to see it as a miracle.

The foregoing up-to-date adaptation of this mode of reasoning will help the reader who is not familiar with the standard work of Roman theology to form some idea of its nature.

P. J. D.

Rome's Dogmatical Teaching.

What is the essence of Romanism? The official declarations of the Roman Church, which give an idea of its essence, always refer to two things, namely, to faith and morals. For example, the Roman Pontiff is declared infallible in all matters which relate to faith and morals. The Church is defined the divinely instituted society whose object it is to teach men what to believe, and how to lead an upright life. Romanism is a system of faith and a system of morals, according to its own assertion. The idea of believing the truth, of living according to the dictates of morality, and to teach others to do the same, is a praiseworthy object; but does the Roman Church attain this object?

In this sketch we shall consider the Roman system of faith.

Rome offers mankind a gigantic system of theology. By the accumu-

lation of infallible decisions and definitions during the past sixteen centuries, that is, since the date of the first general council, it has created a doctrinal system which, according to its teaching, is infallibly true. As time went on, the declarations of the Roman Church became more and more specific; points which were matters of discussion in one century were forever settled in the next century. The authentic decisions cover almost every point of knowledge connected, directly or indirectly, with any dogma maintained by the Roman Church; they resemble the decisions of a supreme court which has spoken on the most divergent themes. The knowledge of the chief matters thus defined takes considerable study and application; it requires a theological course of study which is impossible to the layman. This is a point expressly admitted by Roman theologians; they say that it is impossible, ordinarily speaking, for the common faithful to know all the teachings of their Church. They go a step further, and say that such a complete knowledge is not necessary; it would be advisable, but it is practically impossible. This does not bother them much, however, for, they say, the faithful must believe expressly in the mystery of the Trinity, in the Incarnation, and in the truth that God is the rewarder of good works. This suffices, provided that at the same time they profess to believe everything else the Roman Church teaches, although they do not know what those dogmas may be. It is sufficient for them to give a blind assent to everything Rome has ever defined, and this faith is what Almighty God demands of them. No wonder that

thousands all over the world say: "If this be the religion of Christ, I want none of it."

How has this network of theological disquisitions arisen? From the gradual absorption of different systems of philosophy. In the first centuries of the Christian Church this corruption of the Word of God was begun. Among the converts to the Christian faith were many pagan philosophers—men versed in the philosophy of the Greeks, especially. These called themselves Gnostics, that is, "those who know," or "the wise," "the knowing." They accepted the teachings of Christianity, but interpreted the same according to the teachings of the old philosophical schools. Their chief doctrine, as far as we are concerned, was the assertion that every fact contained a deep and hidden allegorical meaning. They interpreted every number contained in the Bible as symbolic of some secret or mysterious significance. Everything was supposed to have a typical meaning, that is, to refer to something not expressed in the plain sense of the words.

This was beyond doubt a corruption of the meaning of the Bible. It was combated by many of the Fathers of the Church, yet it had become such a fixed habit that even such men as St. Augustine were given to the practice. It generated among the theologians the conviction that every text of the Bible could be legitimately drawn out to everything that could by any show of reasoning be connected with it. In other words, it opened the door to the admission of philosophy into the doctrine of the Church. The progress of this method was the creation of that marvelous

system of speculative deductions comprised at present in the theology of the Roman Church. The result was the introduction of human inventions as dogmas of that body.

The first element of religion, namely faith, was thus diverted from the simple truths of the Gospel to a mental fabric surpassing anything in that line that the world has ever seen, before or since. The divine verities of the Gospel were hidden under a mass of rubbish—the light was placed under a bushel. It was this which caused the revolt of the Reformers in the sixteenth century; the reformers saw the pure Gospel-light obscured in the Church of their fathers. They burned with a holy fire to destroy the human additions, and the marvel is not that they were at times carried away by their zeal, but that they threw off as much of the human as they did, and yet safeguarded the underlying divine; if there has not been a divine assistance granted to them, they could not have succeeded.

P. J. D.

Rome's Moral Teaching.

Rome claims infallibility in all matters pertaining to morals, so we have the right to expect something extraordinary in this line.

In the first place, it lays down a system of morals, called moral theology; in the second place it claims to possess the absolute monopoly of the means of salvation.

The Roman moral theology is a conundrum to the uninitiated; it is called moral theology in distinction from the dogmatical theology we considered in a previous article. The one deals with matters of faith, with dogmas, the other with matters of con-

duct or morality. A fellow-student of mine thought he could describe the two theologies better by calling the one moral theology and the other immoral theology; and he was not far from the truth.

The whole system of moral theology is the consideration of every conceivable good, bad, or indifferent action that man can do. The good, and so-called indifferent, actions occupy the moral theologian very little indeed, his chief concern being with everything that is filthy in the moral world. It is not my object to discuss this point at length, for it is a sickening subject, and not fit to occupy the attention of those who strive to wend their way upward. Suffice it to say that some parts of it are considered so wicked that they are not studied until the student has finished his whole course of theology; and then, in many seminaries, they are studied in the chapel with the avowed purpose of keeping the mind pure. If this very action does not condemn the whole matter I need only add that I would not translate certain parts of these theological manuals for any consideration; I would consider it a crime the stain of which no subsequent action of mine could efface. Such is the moral theology by means of which the priest is educated to hear the confessions of Catholics. To all such matters I apply only one test, namely, "By their fruits ye shall know them." If a system of religion demands such aids to carry out its beneficent work for the salvation of mankind, I want none of it. It stands self-condemned, for no good tree can bring forth evil fruit.

The moral theology is only for the instruction of the priests. It is, as it

were, the compendium of juridico-theological decisions, by the study of which the priest is to learn how to exercise his powers, as the judge of sins, when he hears confession. It is the first solution given by the Roman Church to the question, How is the moral conduct of the faithful to be regulated? The second solution is its claim of possessing the sole infallible means of salvation.

What constitutes salvation? Salvation is not only a matter of eternal bliss, it is a matter of present life. It is something beyond the mere physical well-being of man, it is an affair of the soul. It is the sincere return of the sinner to the bosom of his Father, the acknowledgment of the true relation between God and man. The Lord is the Good Shepherd ever anxious to find the missing sheep, ready to carry it in affectionate embrace to the flock; it remains for the sinner to respond to the love divine. This is the account the Gospels give us of salvation; it is the direct working of God; it is divine in its simplicity.

The Roman Church finds this simple divine plan too plain. It is too easy. It leaves no room for priestly intervention. It deals a death-blow to the distinctive tenets and claims of the Roman Church; it finds no place in their complicated system of theology and church discipline; and this proves its manifest falsehood to the Roman mind.

The Romanist claims as the first means of salvation, membership in his Church. The first question the Judge of men will ask of the soul departing this life, is: "Were you a Roman Catholic?" If so, then the chief question is, "Did you receive

the priest's absolution before departing from the earth?" If this be also answered in the affirmative, the invitation is extended to step behind the curtain, where he will find purgatory; he will be told to remain there until his friends on earth have had a sufficient number of masses said for his soul, or until the Virgin Mary shall deliver him. If the departing soul admits that during life it dissented from the Roman communion, there is a grave doubt whether it will ever be admitted to purgatory; heaven is out of the question, and the chances are in favor of hell.

This is the Roman doctrine which teaches that outside of the Roman Church there is no salvation. Beside the church membership required by this dogma, there is another point involved in it which touches our present question. It is the assertion that the Roman sacraments are the only effective means of salvation. It is not faith in Christ which saves the sinner, it is his membership in the Roman Church and his use of the sacraments of that Church. These sacraments are wonderful things. There is nothing like them in the world; nothing that could even be compared to them in any way. What makes them so wonderful, is not their outward appearance, nor exactly the effect they are said to produce, but the manner in which they work. The theologians call it "*ex opere operato*," a phrase which it is almost impossible to translate. The sense of it is, however, that if the priest performs the prescribed ceremony, pronounces the prescribed words, and has the right "*intention*," the effect is produced infallibly, no matter if he knew what he was doing or not. He is simply

endowed with magic powers, and whether he tries to or not, he is sure to produce the most astonishing results.

The reception of these sacraments is absolutely necessary to attain salvation. This is a real mechanical working out of salvation. To the Roman Catholic it appears quite natural, as he has been accustomed to it from his infancy; to the Protestant it is not always easy to understand, as it is so contrary to the personal character of salvation clearly taught in the Bible.

P. J. D.

False Romish Views.

From "Life Power," by Arthur T. Pierson, D.D.

"The old monkish maxims that tears and sighs are better than smiles and songs, antagonize even the teachings of nature. God made for man a world full of things fitted to make him happy. These excessively utilitarian people, if they were creating this globe, would make it 'of cast iron—it would savor of levity to make it of nothing'—and it would be uncouth and uncomfortable as a convent cell. It would be covered with skies of gray instead of canopied with blue, and carpeted with drab rather than the gay and gorgeous robe of summer verdure and flowers, or the glittering mantle of winter's snows.

"A laugh is not a sin, nor a loud laugh a crime, nor a long laugh an iniquity to be punished by the judges.

"Purity is light-hearted; innocence is a gushing fountain sparkling with the radiant spray of smiles.

"A hypocrite has been defined as 'a man who tries to be religious and can't with a large preponderance of

cant'; and of all hypocritical cant, what is more offensive than the affectation of sanctimonious sadness! Self-crowned with thorns in a cloister is as selfish as self-crowned with ivy at a revel, and as proud.

"Success comes of order, method, concentration, accuracy, promptness, diligence and perseverance—the seven handmaids of industry.

"In any department of activity no one needs to forfeit success. Let him honestly and earnestly resolve to make the most of his endowments and opportunities, whatever they may be; let him determine upon thoroughness and success is sure.

"It is a solemn thing to live. Every heroic soul lives a vicarious life. He is never forgetful of others, and he sacrifices himself for their uplifting. His knowledge, culture, refinement, his mind, heart, conscience, will, are at the disposal of those who need intelligence, sympathy, moral quickening and energetic resolve." D.

CORRESPONDENCE.

A PATHETIC APPEAL.

Dear Sir: Again I am late in paying my subscription. I have been sick for two years with consumption, and cannot live very much longer; but although I have nothing except what dear friends give me, yet I do not want to die owing anything to Christ's Mission.

I wonder if anyone would listen to a call from a dying woman on behalf of Christ's Mission. Friends, can you not see that Christ's Mission is doing a work that no other is doing; and that the beloved pastor is offering salvation to those who are perishing in the midst of plenty?

Won't you help him to carry on and extend the work of the Mission?

Good wishes and prayers do not set a table nor pay the bill at the grocery.

Also, friends, do circulate THE CONVERTED CATHOLIC. A Roman Catholic woman, after reading a copy of it, came to me not long ago and said, "I have read this, and it is so good, but can I keep it?"

I try every month to put it into a new hand, to be a worker together with God. How precious a thought that we human beings can have the privilege of being co-workers with God!

With every good wish for you and your work, yours very truly,

M. H.

—
A gentleman writing from Rochester, N. Y., says: "I hope on your visit to Europe, that you found the influence of the Papal Church on the wane in several of the countries where it has been so strong in the past.

I see our papers speak of almost a revolution of feeling in France, and some prospect of the Roman Catholic Church losing its control of the people.

Poor Madagascar! I see it is having an experience of the tyranny of the priests. I could never understand why the British Government permitted such tyrannical treatment of the large population of her Protestant people and missionaries in that island. I also see that the influence brought to their relief was that of the increasing power and effort of the Protestants of France itself with the President and Cabinet in Paris.

If this is so it is very encouraging showing that the Government has the courage to protect Protestant interests both abroad and at home.

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER XIX.

"You are going to be a Catholic, too?" inquiringly whispered Madge, one day, as she joined Grace.

"Am I?" answered Grace, startled by the announcement. "Who told you so?"

"I heard them talking about it."

"Who?"

"Mother Cherubina and Sister Cecile; Sister Cecile says you are *une bonne Catolique à present*," laughed Madge, mimicking the French accent of the Sister. "She said something about Father Mayhew that I could not understand, but Mother Cherubina said no, Father James was the best person to teach you the religion, and he would be here soon."

"Do you listen to conversation, Madge, which you are not intended to hear?"

"Do I?" said Madge, opening her eyes. "I'd know precious little, if I didn't. Why, nobody ever tells me anything, and everything is whispered here: of course I listen, and I have heard plenty, too."

"But it is wrong and dishonorable: it is better to remain in ignorance of our neighbors' affairs; they do not concern us."

"At all events, it concerns me to know that you are going to be a Catholic," she answered, quite crestfallen.

"Would you be glad if I were?"

"O yes, I don't like you to be a heretic, although I am sure you are a great deal better than anybody here; but then, you know, heretics cannot go to heaven."

Grace smiled at the logic. "If I am better than the Catholics who go to heaven, why may I not go as well?"

"Because—you are a heretic."

"What is a heretic?"

"I don't exactly know, but they are not Catholics."

"Do you not think your father and mother, who you say, taught you to pray, are gone to heaven?"

"They say they are in Purgatory, and I am to pray them out; and I do try, but I cannot be a nun."

"Why, you have lived with nuns so long, one would not expect you to dislike the life so much."

"I've learned too much," replied the girl, raising her thumb and finger with a knowing look.

"Oh, for shame, Madge!"

"You don't know; but I must go—there comes the angel—and she will see me."

Left alone, Madge's important communication recurred to Grace. It

awakened reflection, and in reviewing the past few months, she realized in some degree the danger of her situation. She was past seventeen at this time, and the full and dimpled mouth, with the bright curls clustering around her blooming face, contrasting with the soft sentimental expression of the eyes, gave a charming variety to her countenance, and produced a rare picture of youthful loveliness.

The shadows had lengthened and deepened around her, and still she sat, her face resting on her hand, when the bell began to strike for vespers. She started up. "And so, I am to be a Roman Catholic, they have decided; my little bark is only waiting a skilful pilot to steer it through the breakers that bar the entrance to Mother Church. What shall I do? I have not the cleverness of Marcia, and, after all, what availed her cleverness? Father Mayhew seems to have swept her clean of arguments. I don't hear the sound of her voice, and if she could not answer him, what can I say to this Father James, who is to be my director? Oh, for some of dear, thoughtful Mary's wisdom now! I do not know an answer. I never investigated these things—indeed I do not suppose I am capable of doing so. The Bible says, God puts words of wisdom in the simple lips, or some such thing, but then that means, of martyrs and confessors, and I am neither," she continued, with painful feeling: "so I must not expect to have words given me, but I believe—yes, I believe, O Lord, help thou mine unbelief!"—the feeling of helplessness bringing, unconsciously, the words of holy writ to her mind.

Several false notes in the chants, that evening, procured her a gentle reprimand from Sister Cecile, who was proud of her pupil's proficiency, although it was not at all the result of her instructions; but it gave *cclat* to the Convent music, and to her as a teacher, with those who were not better informed.

Thoroughly roused by Madge's disclosure from the apathetic delusion into which she had fallen, Grace continued anxious and perplexed, but made no material change in the disposition of her time. Several days passed, and she had come to no satisfactory conclusion, when Father Mayhew entered the school attended by a companion, and she heard around her whispers of "Father James, Father James!" She well remembered the name: her heart fluttered, and she bent studiously over her book, determined that no act of hers should bring her to his notice. Father Mayhew was to be absent for a while, and this priest was to fill his place. The Superior, who accompanied them, was speaking of the various classes, as they progressed, pausing occasionally to remark on such things as she wished to press on his attention. They now approached, exchanging salutations with Marcia and several others who appeared to be already acquainted with the new priest.

"This is the young lady to whom the music which so ravished you last evening, owes its principal charm," said Mother Cherubina, taking Grace pleasantly by the hand; "Miss Dabney, this is Father James."

Grace looked up, her face suffused with a crimson blush, and her eyes dropped again at the vision. Instead of another Father Mayhew, as she had expected, a tall, slightly built man, in the prime of life, but of extremely

delicate organization, his pale face relieved only by a faint flush, bent his dark eyes upon her. He made some flattering allusion to her singing, in response to the remarks of the Superior, and moved on. It was not long, however, before accident or design brought them together in circumstances more favorable to the task entrusted to him: and had they met otherwise, young and inexperienced as Grace was, the interesting invalid might have touched a chord of sympathy in her heart; but with the knowledge that he had been selected as the person best calculated to induce her to abjure her faith, with all the vehemence of womanly feeling, she turned from him with loathing and distrust.

She had not met Madge for some time—and sitting alone one day, occupied with a book, the child ran up to her, and betraying an agitation which surprised her, threw her arms around her neck.

"What is the matter?" asked Grace, alarmed at the deep sadness which overspread her face.

"Hush! don't talk so loud," cautioned Madge.

"What is it?"

"I cannot tell you, the priest said I must not; he said it would be a mortal sin, but I don't believe that. Oh, dear Grace, what shall I do?"

"How can I advise you, when I don't know what it is?"

"Oh, but I will tell you—I am sure it is no harm: he says I must not talk to you any more; that it is not proper for a Catholic child to put her arms around a Protestant and kiss her. There now, I have told you. I don't believe it is any harm, but O, what shall I do? They won't let me come to you any more. Sister Cecile told him, I know she did. O dear," she muttered, "if I could go away like the other girls!" looking so sad and desolate that Grace, although somewhat relieved, could have cried in sympathy.

"Would you like to live with me, Madge, when I go home?"

"Would I?" said Madge, in her peculiar style and tone, with a look that said, "of all things."

Seldom indeed, from this time, were the friends able to elude the watchful eyes of the angels sufficiently to exchange a few words; the rule in the Convent never to allow conversation of any length between two girls, being strictly enforced in their case. This vigilance was, of course, as Marcia had remarked, frequently outwitted by the pupils, but the Sisters were accustomed to assume that "where two are, the devil makes the third."

CHAPTER XX.

Vacation was drawing near, and Grace looked forward to it with anxious hope to free her from what she now found to be a most uncomfortable position. Father James, himself a fine musician, found or made duties which often brought him to the choir, where he was received with the most unbounded reverence and admiration by the Sisters; and the quick eye of Grace, her suspicions once aroused, often detected efforts on their part to throw her in his way. An undefined feeling of dread and dislike made her as determinedly avoid him, but she had already been several times subjected to

his flattering discourse and specious reasoning. He had been absent a week, when, summoned one day to the Superior's room, Grace had finished her errand, and was about to return to the school, but Mother Cherubina detained her, saying she had had so little opportunity of seeing her of late, that she would like her to remain with her awhile. Their conversation was soon interrupted by the entrance of Father James.

"Your mother sends you greeting, Miss Dabney," he said, extending his hand, after exchanging some words with the Mother Superior.

"My mother! have you seen her?"

"I had that pleasure two days ago, and should have brought you a letter, but for the hurry of my visit."

"Was my mother well? It has been so long since I had a letter that one would be peculiarly acceptable."

"Mrs. Dabney was as well as usual, I think," said the priest; "she is, I believe, like myself, somewhat of an invalid; yet strange to say, time seems to make no impression on her beauty. I should never imagine her the mother of so tall a young lady as you."

"Did you see my sister?" inquired Grace, quite thrown off her guard.

"I had not that pleasure. Is she like yourself?"

"Not at all. Mary is much better and wiser than I am; she is so self-sacrificing and discreet."

"Thrice happy in having so enthusiastic a eulogist; but I confess myself of those to whom the freshness and vivacity of youth are more attractive than so much wisdom, which seems becoming to more mature years."

"One can think nothing unbecoming in Mary which is hers," rejoined Grace, the love and admiration which had been accumulating in her heart for Mary, finding expression on the unexpected occasion; "but pardon me, I was surprised into speaking thus of my sister. My love, perhaps, makes me partial."

"So generous a panegyric needs no apology," said her companion, warmly, "but there is one gift in which you must allow that you excel your sister—the gift of song; for surely two sisters do not possess so wondrous a gift as years."

"No," he answered frankly. "Mary is not so fond of music as I am, nor is her voice so strong."

"It may appear as flattery," he resumed, "but I assure you, and my opportunities of judging have not been limited, having visited the countries of song in Europe in the last year, that I have heard nothing to surpass the richness, depth, and pathos of your voice. I think, Miss Dabney, you are scarcely aware of the power you possess in it."

Grace was accustomed to hear her singing eulogized in high terms, but she was not prepared for such praise as this. She looked at the priest, but saw in the heightened flush and the earnest dark eyes, only a confirmation of his words.

"It seems to me," he continued, "that to one of your tastes and endowments, the worship of the Church must be peculiarly acceptable. Is there

anything for beauty of holiness, to be compared with those grand old chants and canticles, rendered as you and a few others only know how to render them, surrounded by all the rich accompaniments of our ancient and catholic ritual? I imagine you enjoy these occasions in a manner of which few are capable. As I listen to your voice, my soul seems wafted towards heaven, and I almost imagine I see the spirit of her who sends forth such heavenly melody ascending to the enjoyment of the beatific vision."

He was interrupted by Grace's sweet, musical laugh. "There is more poetry than truth in what you say, I believe. I have enjoyed those songs and chants, sometimes I have been almost carried out of myself, but not, I fear, towards heaven. I have felt, I am sure, far more of true devotion when offering prayer and praise in the simple forms of my own Church."

"Ah, then you were ignorant of a better form, but now, having known the grandeur and beauty of true Church worship, believe me, you will never be able to return to the bald and meager details of the Protestant ritual; a worship which has neither truth for its foundation nor beauty for its superstructure."

"I have," said Grace, rising as she remembered the priest's mission as regarded herself, "a little grain of faith, just discovered in my heart; is it not wisdom to keep and nourish it, rather than expose it to attacks I have no skill to answer?"

"Certainly," answered the casuist, thus appealed to; "I would only assist you to direct that faith to its proper object. It would be strange if one so well fitted to enjoy the privileges of the Church, did not find in her ritual something to awaken faith. Truth is powerful."

"I know it, I feel it; and therefore I wish to keep it," exclaimed the frightened girl; "pray do not argue with me, I do not know how to argue, and I should only injure a good cause."

"Fear nothing from me," he replied, soothingly, "my vocation is to build up, not to destroy."

Grace looked around for the Mother, but she was not there; and feeling at liberty, she was about to retire.

"Stay, Miss Dabney," urged her companion; "why is it you so studiously avoid a subject in which I am assured you feel an interest, notwithstanding your unwillingness to discuss it? With the example of your mother to lead you to the true Church, I feel confident that your love of the holy and beautiful will unite with duty in inducing you to lay aside this coyness."

"My mother! I do not understand you," faltered Grace; "what of my mother?"

"Only that she desires her daughter to embrace, with her, that faith of which until lately both were ignorant, and which both, I am sure, have learned to love."

"My mother!" again repeated Grace, bewildered, as dim visions of what had been going on at home flitted through her mind, hints of which she might before have gathered, had her senses not been beguiled and her judgment charmed into a false security. Her own agency in all, now stood out in

bold relief, as quick thought surveyed the year. What mischief had her folly wrought! What could she do? She seemed vile in her own eyes.

"Do not excite yourself, my dear young lady," said the priest, observing her agitation; "it is the most natural thing for your mother to do, and for you; it is natural, too, to feel a little startled at the idea, but that is soon past, and all will be joy in meeting in the true Church. Accustom yourself to the thought."

The words of the priest, far from calming Grace, fell like icicles on her heart. A horror of great darkness filled her mind: she was unable, if she had wished, to ask an explanation of what he had said respecting her mother. He continued to speak, but she only comprehended that he expected her to be a Catholic. With a violent effort at self-control she left his presence, and having no place of retirement, and feeling unfit to return immediately to the school-room, she lingered in the hall until she regained her composure.

"You gave that grand hymn, 'Bright Mother of our Maker, hail,' Miss Dabney," said the pertinacious Jesuit, on another occasion, "with such inimitable pathos, that I am pained that you have lost the great advantages which devotion to our Holy Mother would confer upon you. How beautiful to see young girls devoting themselves to her!"

Grace did not answer.

"Would it be too much to ask you to recite three aves each day? It would be small pains for much profit."

"I am a Protestant, you know, sir," she said, determined there should be no misapprehension in future.

"Yes, I know you have been called a Protestant, and I ask not faith, but simply recitation. Promise me this simple favor," he continued, in low, persuasive tones.

"Pray excuse me; I could not promise."

"You would esteem this devotion a high privilege, I assure you, were you acquainted with the lives of some of the votaries of the Blessed Virgin. Father Ariemna relates most eloquently the history of a fair shepherdess, whose greatest delight was to retire to a small mountain chapel dedicated to Our Lady, and there pour forth her heart in prayer before her 'Good Mother,' incessantly repeating the angelical salutation: Ave Maria, gratia plena, etc. Such simple piety and artless love could not pass unrewarded; she was favored with a personal visit from the Mother of God."

"I do not expect to be favored with such miracles," said Grace, forgetting her prudence in her annoyance at the continued persecution; and she turned away, to the astonishment and indignation of the nuns present, who in their unbounded devotion to this as well as to the other priests, seemed to feel it an honor to "touch even the hem of their garments."

It has been said that the chapel communicated with the Convent by a long corridor: leading from this, was another like passage, which passed the school-room, making, where they met, an angle, and just beyond this angle was a niche, in which stood a statue of the Virgin, a low bench at her feet inviting a prayer from the passers by.

It was only a few days after the incident just related, that Grace, coming from the choir in great haste, trod upon her shoe string, and happening just at this spot, she naturally placed her foot upon the bench and stooped to adjust the string. In the act of rising, she suddenly encountered Father James, who, at that moment, turned the angle.

"Do not blush, Miss Dabney," he said, saluting her, "to be found in a pious act. I rejoice to find that, although you would give no promise, you have not been unmindful of my suggestions. You could not pursue a more profitable devotion."

"I was only tying my shoe," replied Grace, naively; "I hope no harm was done," glancing at the vexed expression of the priest's face, as he discovered his mistake.

"Next week begins the month of Mary—we must be preparing," said Sister Cecile, a few days after, holding up a sheet of music to Grace, who looked at it, the flush on her face deepening as she read. Come, *ma chère petite*," resumed the teacher, "we have not much time: let us practice."

"Excuse me, if you please."

"For what?"

"I cannot sing that."

"What is the matter? It is not difficult—I am sure you know the music, and the words, O they are grand: 'We praise thee, O Mary, as the Mother of God: we acknowledge thee to be our Lady. All the earth doth worship thee, august daughter of our everlasting Father. To thee all angels cry aloud, the heavens and all the powers therein: to thee cherubim and seraphim continually do cry, Holy holy, holy art thou, Mary, Mother of God,' etc. Why would you not sing it? You have often sung such hymns to the blessed Virgin."

"In our Church we use that canticle, but not in worship of the Virgin. No, indeed, I cannot sing it."

"You do not know what you say, *ma chère* Grace," rejoined Sister Cecile, irritated, yet striving to be playful, as usual. "You never objected before to our hymns, and we cannot give too much honor to the Mother of God."

"I cannot sing that, Sister Cecile," Grace answered, her distress increasing as she became the subject of observation to all present, "pray let me leave the choir for the short time I shall be here."

"Certainly, but Miss Dabney will please remember it was her own proposition to join the choir."

Grace could remember no such thing, and knew otherwise, but was glad to escape without a word, thankful she had been helped through the temptation, she scarcely knew how. The near approach of vacation had enabled her cheerfully to bear the annoyances to which she had lately been subjected; but the priest's intimations respecting her mother had so increased her anxiety, that, unpleasant as it was to make the request in a letter that she knew would be inspected, she had written home, asking to be sent for—but no answer had been received.

CHAPTER XXI.

The next week, as Sister Cecile had remarked, commenced the month of May. This year the pupils omitted the queening of the Virgin in their entertainment on the first, but there was to be practiced at the Convent, through the month, "the Devotion for May," as set forth in "The New Month of Mary," edited and published by the Very Rev. Peter R. Kenrick, Bishop of St. Louis, with the recommendation of the Very Rev. Francis P. Kenrick, Bp. Arath. and Coadj. of Bp. Philadelphia.

"The dedication of the month of May to Mary," the Very Rev. author states, "originated in Italy, passed thence into France, and within late years has been introduced into the United States and practiced by many of her faithful servants." As probably few of the readers of this volume have seen the work referred to, or witnessed the devotion, the writer will describe its routine as practiced at the Convent of —.

On the evening before the first day of May, there were assembled in the chapel the nuns and such of the pupils as would consent to participate in the practice. Before an altar over which was an image of the Virgin, adorned with flowers and other decorations, the Litany of the Loretto was said. After that came the meditation, consisting of some remarks on a text from Holy Scripture, generally misapplied, as "Give me thy heart," treated as if the command came from Mary instead of God; or on a passage from one of the apocryphal books. Then was read the narrative of some one especially devoted to the worship of Mary, termed the example; a prayer to Mary followed; next the practice, as, "Conceive a great devotion to the name of Mary, pronounce it devoutly, and ever accompany your invocation of the adorable name of Jesus with a devout aspiration to Mary, etc.; an aspiration, as, "May thy name, O Mother of God, be the last word that escapes my lips," ends the devotion, except a hymn to the Virgin, or the recitation of the Litany of the Sacred Heart of Mary, in which occur such expressions as the following: "Heart of Mary, conceived without the stain of sin, pray for us!" "Heart of Mary, illustrious throne of glory! pray," etc.; with other blasphemous titles, such as "Refuge of Sinners," "Sanctuary of the Holy Trinity," "Heart of Mary, seat of Mercy!" "I salute thee, O Mary, mother of my Creator, and hope of Christians! Listen to the prayer of a sinner * * who places in thee all his hope of salvation." "I fear nothing: under the protection of so powerful an advocate, what have I to fear from my Saviour!" are a few more examples of the idolatrous aspirations contained in this book, issued by two Roman Catholic Bishops for the edification of American Romanists: and having given a brief specimen of the growing and sacrilegious devotion to Mary in the Roman Catholic Church, let us consider, for a moment, the position she holds in the Protestant mind.

Blessed indeed among women, as being chosen to be the mother of Him who is the Redeemer of the world, yet as the child of fallen Adam, like ourselves, subject to sin, and having no claim to heaven, save through the merits and atonement of Jesus, her own son "according to the flesh." In the few glimpses of her which the Holy Spirit has opened to our contemplation, we see her in the exercise of the loveliest graces of the Christian character: deep humility, simple faith, and earnest devotion; and while the Church, in matters of faith and salvation, says, as did her Lord, "What have I to do with thee, woman?" she yet holds her up as a bright example among the holy men and women which the inspired writers have given us for edification.

The same wisdom which, knowing the idolatrous propensities of the human heart, concealed the burial place of Moses, saw good to cut off

every pretext which might lead any, sincerely seeking truth, to attribute to Mary any portion of that glory which belongs to her Son, our Lord; but the Romish apostasy, more stiff-necked than the Jews, finding nothing in Holy Scripture to support so foul a heresy, has dared to pervert and garble the sacred text, and to incorporate a new dogma in its creed, 'preaching another gospel, which is not another,' and thus apply to itself the denunciation of St. Paul.

A Protestant author has lately written so beautifully and truthfully upon this subject, that the writer cannot refrain from citing a page from "The Handmaid of the Lord."

"He who sees the full development of heresies before they spring, has not surely selected without purpose from those three years [the years of our Lord's ministry] of her life, precisely and only those incidents which prove that as the mother of Jesus she has no power with God. The only mention we have of her during those years, are, when at Cana it is shown that the authority of the mortal mother, so long and dutifully submitted to, had ceased forever; and when she and his brethren desired to speak with Him. He declared that for him there was now another family, bound to Him by stronger and more lasting ties than any which he had known at Nazareth. I suppose most of us have felt something of a chill, in spite of all the explanations of commentators, at those words, 'Woman, what have I to do with thee?' severing with so keen an edge the ties of years.

"Does not this undefined chill arise from the want of a fuller apprehension of the tenderness and sacredness of the eternal relationship which binds together the Church and the Lord? Mary lost nothing by that transfer; blessed as she was in being the mother of her Lord, she was rather blessed in being His disciple, in being the 'handmaid of the Lord,' in knowing the will of God and doing it. It was a greater honor to be seated among the believing band who waited for the promise of the Father than to be obeyed by Jesus, as the child, in the old house at Nazareth. Yet essential and clear as this truth is, such is the sacred tenderness of those natural affections wherewith God has bound us, that we could scarcely venture to apply it in this instance, had not our Lord himself done so with that 'Rather blessed'—'Who is my mother and my brethren?' and even in that last and most precious proof of affection, in the very dying testament to John, when he said to the beloved disciple, not, 'Behold my mother,' but 'Behold thy mother,' and to Mary, not mother, but 'Woman, behold thy son!'"

* * * *

"Blest among women is thy lot;
But higher meed we yield thee not,
Nor more than woman's name.
"Nor solemn 'Hail' to thee we say,
Nor prayer to thee for mercy pray,
Nor hymn of glory raise:
Nor thine we deem is God's high throne,
Nor thine the birthright of thy Son,
The Mediator's praise!
"Mother of Jesus! parent dear,
If aught of earthly thou could'st hear,
If aught of human see,
What pangs thy humble heart must wring
To know thy Saviour, Lord, and King
Dishonored thus for thee!"
(To be continued.)

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class matter.

A correspondent in Massachusetts entertains very hopeful views of the influence of this Magazine. She says: "It really seems as if Christ's Mission were the only safety-valve in this country to prevent its destruction.

"The ministers do not understand Romanism and its movements here; the people in general do not, and the politicians will not. It is possible that our legislators do not see the outcome of a representative of the United States at the Vatican? Can you not get President Roosevelt's ear in some way?

"Why are our people so blind, when even England is beginning to open her eyes?

"You cannot give warning too quickly. I say you, because you have the equipment of power and knowledge."

"God's ways are not our ways, but as one has said, We ought to trust as if all depended on God, but we ought to work as if all depended on ourselves."

There are still a few copies left of the valuable Concordance that we offered to our friends at a special rate a few months ago. While they last, they will be sent postpaid for 80 cents. This is an exceptional opportunity to get such an excellent, well-bound, well-printed book as Cruden's Concordance at such a low price. As we have only a few copies left we hope

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Another book that has been recently published in England is the work of the Rev. Arthur Galton, a Protestant gentleman who "went over to Rome" and officiated as a priest of that church for several years, and then returned to Protestantism. He is now chaplain to the Bishop of Ripon. His book deals with England and the Papacy, and the attitude Protestants should maintain towards Roman Catholics. As Mr. Galton speaks from experience of the Roman Catholic Church, his work is very valuable. He is hopeful of the downfall of the Papacy and expresses confidence that the peoples of England and the United States will not permit "the scheming officials and nominees of a retrograde Italian Oligarchy" to rule them. Rome, he says, is a scandal, a hindrance and a danger to progressive nations like England and America. The price of Mr. Galton's book is \$1.50.